A

SERMON

Preached in the

HIGH-CHURCH

OF

EDINBURGH,

Upon Sunday, *April* 27. 1690.

Before many of the Nobility, Barons, and Burrows, Members of the High Court of Parliament, and the Magiſtrats of the ſaid City.

As it was taken from the Author's Mouth when Preached.

EDINBURGH,
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PSALM 137. ver. 5, 6.

5 *If I forget thee, O Jeruſalem, Let my right hand forget her ning.*

6 *If I do not remember thee, Let my tongue cleave to the roof of my uth!*

The words of the Text follows.

If I prefer not Jeruſalem above my chief joy.

THis Pſalm ſeems to have been penned by ſome of the Prieſts, or the Levitical Singers, in the time of the *Babyloniſh* Captivity, it being their Office to ſing Pſalms, and Songs of praiſe unto God with the voice, and to play on Inſtruments of ſick, to his praiſe, as ye will ſee it, 1 *Chron.* 25, and ſomething this of Singing, and uſing of Harps you have here in the 2, and 3. of this Pſalm.

the firſt ſix *Verſes*, you have an account, of the condition and , they, and the people of God were in, at this time, and how were affected therewith; Where were they? in *Babylon*, and tivity there: and as in the firſt *verſe*, *Sitting by the rivers of Cal-* where there were many, *By the rivers of Babylon, there we ſat* ; and how are they affected? why, *they weeped*, and this grief not ſo much, for their own privat particular diſtreſs, as on the unt of the deſolation of the Church, and of the ruine of the State; as, *when they remembred Zion*, in the firſt *verſe*, and *remembred alem* in the 5, and 6 *verſes*. Yea, ſo much were they taken with this, That when they that had carried them away captives, ed them to ſing the ſongs which they uſed to ſing in their own d, (whether in mockage, or out of curioſity, I ſhall not debate) thoſe good perſons, could not admit a thought of joyful ſongs, time, when *Jeruſalem* and *Zion* was in ſuch diſtreſs: They had

ſuch an abhorrence, at any thing like mirth at ſuch a time, that ingenuouſly, and with great ſeriouſneſs profeſs, That ere they fo *Jeruſalem* with its diſtreſs, they would rather chuſe never to ſing their Tongue, or play with their hand while they live, *Let my to cleave to the roof of my mouth, and my right hand forget her cunn* Yea ſo much are they taken up with the welfare of *Jeruſalem* and *on*, that, if it did not fare well with *Jeruſalem*, they valued no they rather wiſh ſuch things to themſelves, ere they forget her, welfare they count above their chief joy; *If I prefer not Jeru above my chief joy.* Theſe laſt words of *verſe* 6. which I have ch for the ground of my following Exhortation, they deſcribe to diſpoſition and temper of a gracious heart, what is that? They fer the publick good, the welfare of Church and State, above own intereſt, *If I prefer not Jeruſalem above my chief joy*, Let ver have skill or ability to ſing or play any more.

Theſe words will be plain, if I ſhew you, what is meant by *ſalem*; and what by preferring *Jeruſalem*, to our chief joy. And ſhall we better underſtand what is meaned by *Jeruſalem*, than reflection on *P*ſalm 122. where there is a deſcription of this *lem*, there is the Houſe of the Lord, *verſes* 1, 9. The place w the Tribes go up, to the Teſtimony of *Iſrael*, *verſe* 4. It is the place of the publick worſhip. *Jeruſalem* is alſo the place, *the thrones of Judgment are ſet, even the thrones of the houſe of verſe* 5. The ſeat of publick Juſtice, Therefore, I may well con That by *Jeruſalem* is meant here, both Church and State, the of God where is his Worſhip, and State where Juſtice is admin this is it's meant here by *Jeruſalem*, if I prefer not the wel *Jeruſalem*, *i. e.* Of the Church and State, *above my chief joy*, Hebrew, it is, *the head of my joy*, the higheſt and chiefeſt of m and comfort, of all my privat concerns and comforts, If *I* pre the publick good of Church and State, to the chiefeſt of thoſe me never have any comfortable day any more.

From this we may learn and Obſerve, that it is the duty of a will be the practice of every good man, to prefer the publick and welfare of Church and State, to their own privat intereſt,

the higheſt of their privat Comforts. Behold the frame of the ple of God, in the Text, *If I preſer not Jeruſalem above my chief* *then let my right hand forget her cunning.* Ere we do any thing t looks not like preferring of *Jeruſalem*, to all our own privat con- ns and comforts, we rather wiſh we never have a joyful or mer- day after, *If we preſer not Jeruſalem above our chief joy*, ſee this en- ned and practiſed *Pſal.* 122. *ver.* 6. 7. *Pray for the peace of Jeruſalem,* *them proſper that love thee, for my brethrens ſake, I will now ſay,* *peace be within thee.* Joel 2. 17. *Let the prieſts, the Lord's mini-* *ers, weep betwixt the porch and the altar, and ſay, Spare thy people,* *give not thy heretage to a reproach.* And *Jer.* 51. 50. *Remember* *Lord afar off, and let Jeruſalem come into your mind.* O remem- its ſtate; we will find this temper, and diſpoſition of heart, has eſt the Saints of God in all ages; what an eminent height of it in *Moſes*, *Exod.* 32. 11, 12, 31, 32. after the ſin of the golden Calf, en the Lord threatens to deſtroy the people, on that account, w pleads he? *Lord, remember Abraham, Iſaac and Jacob, the E-* *gyptians will ſay, thou haſt brought them out for a miſchief, pardon this* *ple, if not, blot me I pray thee, out of the book which thou haſt writ-* What a height of a publick ſpirit was this? and *Nehemiah*, gh he had all the honour and comforts, the Court could afford, *h. chap.* 1. Yet he faſted and wept, and took no comfort, ſo long *Jeruſalems* walls lay in rubbiſh, ſo much did this affect his heart, t the King could not but diſcern it in his countenance; why art u ſad, ſaid he? and here is the cauſe, (ſays he) *The place of my* *thers Sepulchre, and the City of Jeruſalem lies on heaps*; See it alſo in *h. 9.* at the beginning, *O that my head were waters, and my eyes* *fountain of tears, that I might weep day and night for the ſlain of the* *ghter of my people.* And what a height of this frame, was in the y Apoſtle *Paul*, *Rom.* 9. 1. *I could even be content to be accurſed* *from Chriſt for my kinſmen according to the fleſh.* Time would fail me, ell you, of *Joſhua*, *Uriah* and *David*, and of *Daniel*, of *Mordecai* d *Eſther*, and others of the Saints, in former times; but if we uld ſearch the Scriptures, every where, we will find that the con- tion of Religion, of the Church of God and their Countrey, lay

nearer the Saints hearts, than their own particular. Their h... trembled, when it was in danger; when it is reproached, it is a ... den to them. If it be in distress, they mourn, they mourn or ... and *Jerusalem*, Isai 66. 6. *Rejoyce for Jerusalem, all ye that m... mourn for her.* 1 Sam. 4. 13. *Eli's heart trembled for the A... God.* *Zephan.* 3. 18. *The reproach of her was a burden.* And w... in distress, how fervent in Prayer are they? *Psal.* 14. 7 *O tha... salvation of God were come out of Zion, when the Lord bringeth ... the captivity of his people, Jacob shall rejoyce, and Israel shall be ...* And *Psal.* 51. *ver.* 18. *Do good in thy good pleasure to Zion, and ... up the walls of Jerusalem.* Psal. 25. 22. *Redeem Israel, O God, ou... all his troubles:* And how restless are they in this? *Isai.* 62. 1, 6 They will *give him no rest, till he establish Jerusalem, and mak... praise in the earth*; So you see the truth of the Doctrine, and t... is good reason for it.

First, The honour of God is concerned in it, more than ... particular, and this is the great thing lyes near every good m... heart, God's honour. What wilt thou do to thy great Nam... How are they troubled in their hearts, when the Name of God is ... proached?

2ly. Every particular person, is but a member of the society of Ch... and State, and the part is for the whole, and what is for the good ... the Society, their good is wrapt up in it; they should mind the g... of the whole, more than their own privat concern; hence the S... resembles the Church to a Body, *Rom.* 12. and 1 *Cor. ch.* 12. *Eph...* Shewing, *If one member suffer, all the rest suffer with it*; so that a... for the Bodies good, and all Gifts are given for the advancing, and ... fying of the Body, we live not to our selves, neither die we to ... selves, but for God, and serving him in the publick Good; this m... for the proof of the *Doctrine*.

For *Application* I might, *1st.* Take occasion to lament how li... of this publick Spirit is to be seen among us? Ah! ah! There is m... ter to renew that old Complaint, *All seek their own things, but ... the things of Christ, Phil.* 2. 21. Which is contrair to that Prece... 1 *Cor.* 10. 24. *Seek not every one their own things, but every one ...*

this

things of another. Alas! too many like that old fat Monk, of whom is storied, that stroaking down his Breast and his Belly, said, *Modo sic sit bene*, providing it be well with himself, cared little how the World went about him; so many care little how it go with Church State, if it go well with their own particular; O! but this argues sordid frame of heart, that if it go well with themselves, and they prosper, they care little how it goes with others about them. Alas! what a shameful sin is this, and a cause of much sin and wo, and a sin that seminally and causally contains most of other sins; let us be humbled for it, and afterward beware of this, and that shall be the

2d. *Use* of Exhortation, and here I would with all possible mousnes commend two things to you. *1st.* Beware of a narrow selfish Disposition. *2ly.* I commend unto you, to labour for a publick frame of Spirit, that like these in the Text, ye may prefer *Jerusalem* above your chief Joy. *1st.* Then beware of a selfish Disposition, that Self be neither your Principle nor End, I the rather urge this, with Earnestness, because First I see this a very common Sin, and yet a sin we are hardly convinced of. First, Selfishness is the most common Sin in the World, look either to Church or State, to Magistrats or Ministers, to High or to Low, ye may discover much of the prevalent influence of Selfishness. This is matter of Lamentation, but, I think it is a sad Truth, that every Man and Woman among us now since the Fall, is born with a Selfish inclination, and are not easily convinced of the sinfulness of it. Because God hath made man with a natural love to Self, and made it as a fundamental Principle and Law of nature; Therefore it is hard to make us sensible, when this love gets out of due subordination to the Love of God, and out of that due correlation, to that Love we ought to have to our neighbour as our selves. This makes us we are not easily convinced of it, and so hardly recovered from it. Some are so intent on Gain by enlarging their Estates, without regard to Justice or Charity, as if their desire were, that they may place themselves alone on the earth. *Isa.* 5. 8. Others so intent on their Honour, and rising in the world, that they care not though they rise by the Blood and Ruine of them that stand in their way; yea, such is the Deceit of mens

hearts

hearts in this matter, men may pretend the publick Good, wh
Self is at the bottom of all. Some will pretend they are
Peace, Order, and publick Good, when it is that they and their
posſeſs the fat Benefices of the Church or State. Sometimes M
may pretend to the reforming of Abuſes, rectifying or preventing D
orders, when Envy and Diſcontent, the caſting down others, and
ſing up themſelves acteth them, yea, the honour of God may
pretended, when the exalting our ſelves and our own Party is
ſigned; Yea, Miniſters, if they watch not, may be led to pray
Self, and preach for Self. This then being ſo common a Sin,
much need is there, to ſtir up all of you, to watch againſt a ſel
diſpoſition.

2*ly*. I would the rather call to this becauſe, as it is a Common, ſo
is a great and grievous Sin, a mother Sin; I may ſay a ſelfiſh Diſ
ſition is much of the cauſe of all the Sin in the World, it is direc
oppoſite to the love of God above all, and to the love of our Neighb
as our Selves, which is the ſum of the Law. A man that is Sel
can with no ſincerity pray, *Thy will be done, thy Kingdom come*,
he exalts his own Intereſt, more than Gods, and his own Will ab
and againſt Gods: And this is the cauſe of much Iniquity in the Wo
and this being ſo great a Sin, and a mother Sin, O hate it, and
ware of it!

3*ly*. This ſurely is a hurtful evil, hurtful to others, and hurtfu
our ſelves, it is an Enemy to all Societies being contrair to the
of Societie, to wit, the common Good, for it ſeeks mens privat
above the common Good. And as it divides Intereſts, ſo it divide
fections, and makes diviſions in the Church and State; This is co
to the Diſpoſition and Temper that ſhould be in the member
Societie, who ſhould be all animat by a common Spirit.
can be no promoting of publick Ends by a privat Selfiſh Spirit.
cannot promot the publick good without a publick Spirit. Thi
which divideth all Societies; this occaſions all jealouſies be
King and People, all emulations between Neighbour and Neigh
this occaſions diviſion in the State, and Schiſm in the Church,
is a great cauſe of Warr and Confuſion, Fraud, and Oppre

what a world of Miſchief would Selfiſhneſs do, if Grace and di-
e Providence did not put a ſtop to it?

4ly. It is hurtful to our ſelves, men loſe themſelves, by ſeeking them-
ves, with the neglect of the Common good. Men by their Selfiſhneſs,
certainly loſe not only the peace of their own Mind, which they
ght have by doing Good, and aiming at the Publick Good, but
all others againſt them; And when they divide Intereſts from all
n, all men divide Intereſts from them, for this is their Principle,
neglect of the Publick, is the way to be beſt preſerved, and the
reat Safety of their own particular. This is the ſure way fooliſhly
ruine all; As if when a Houſe is in Fire, a man ſhould think it e-
ugh it has not ſeiſed yet on my Chamber, or when a Ship is ſinking
look only to our own Cabin and Goods, without care to ſtop the
ommon Lake, O let me beſeech you to beware of this.

5ly. Let me beſeech you (Dearly Beloved) labour for a Publick
me of Spirit, O imitat theſe Worthies in the Text, prefer *Jeruſalem*
your Chief Joy, in your eſteem, Deſire, and Endeavour, prefer the
blick Good of Church and State, above all your privat Concerns,
ve all your perſonal & privat Comforts. Is not this a more excellent
d, than Selfiſh Intereſt, even the pleaſing and glorifying of God
e promoting the Publick Good? O that I could prevail with
in this, it would ſurely be your great Advantage, and ſure if ei-
er ye regard the Honour of God, or your own true Intereſt, you
not ſay me nay, let me plead with you from theſe *Reaſons*.

1ſt. The Honour of God is concerned in it. It's more concerned in
publick good of Church and Sate than in your own perſonal Con-
n. And O but the Honour of God lyes nigh to the heart of e-
y one that loveth God; This is the end for which we were
de.

2ly. Mind the Publick Good, more than your privat Intereſt, for
makes you like God and your Saviour Jeſus Chriſt. God is al-
ays doing Good to the Evil and Unthankful. Chriſt Jeſus from
Womb, to the Grave, by his Dying and Suffering teaches us
is Leſſon, even to mind others, and the Publick Good, *He pleaſed*
himſelf, Rom. 15, 3. *Let the ſame Mind be therefore in you, which*

was

was in Christ Jesus, who made himself of no Reputation. Phil 2. 5,7 Who gave himself for the good of others, *and humbled himself unto Death, even the Death of the Cross. v.* 8.

3*ly.* O but the Advantage of this would be unspeakable, if all of us were brought to this Temper, to mind the Publick Good, more than our own. O how amiable a Creature would Man be! and what a blessed Condition would the World be in! and all Societies, Kingdoms, Cities and Churches be in, if Self were denyed, and every one minded the Common and Publick Good, above their own private and personal Interest! This would prevent neglect of Duties, and doing of hurt to others, there would not be such a thing as Injustice, and Uncharitableness among men, Emulation, Srife and Envy, no divided Interest, and so no divided Affection, no division in the State: No Jealousie between the Ruler and Ruled, if this were. If there were complication of Interests, there would be an Union of Affections: As we see in Husband and Wife, in Parents and Children. This were a good Policie in States-men, and next to Piety towards God, which leadeth to the uniting people to God, and to favour with him, wherein all our Happiness stands; and indeed whatever the world think of it, it is the greatest Wisdom and Policie. Next I say to this, the greatest point of humane Policie for preservation of Common-wealths and Societies were, that the Governor and Governed have no divided Interest, so that the good or hurt of the one is the good or hurt of the other, and there is no manner of hope that the one of them shall thrive by the ruine of the other. That they would willingly take one another for better and for worse, to stand and fall together. If the Politicians had the Skill and Will to make such a complication of Interests, betwixt Soveraign and People, Ruler and Ruled, as the Wellfare and hurt of the one might depend on the wellfare and hurt of the other, and make it visible that all might understand it; Certainly Kingdoms and Commonwealths, might be Immortal, till either the wrath of an offended God, or the power of a Forraign Enemy should dissolve them, for no thing within would do it, if Self did it not; and Self will not do

here there is such Complication of Interests. *O* then study to be de-
ed to *Self*, and to be of a publick frame of *Spirit*.

2*ly*. Consider this would be each one of our particular Advantage,
he good of your Families and Posterity depends on the good of the
ublick, your own Honour is concerned in this. Will you tell me,
hich of these two were a more desirable Inscription on a man's Tomb?
ere lyes a man that for his Selfish ends, did his outmost to ruine both
urch and State. Or *here lies a Man that in all his Consultations aimed*
he Publick Good: And beside the Peace, it would minister to mens
onsciences in Life and Death, our own temporal Peace and Wel-
e is wrapped up in the Publick Good. O! be like *Mordecai. Esth.* 10.
seeking allways the wealth of his People. And beware as *Baruch.* Jer.
5. *To seek great things for thy self.*

4*ly*. If we neglect the Publick Good for our own particular Con-
ms, Heathens will rise up in Judgment against us and Condemn us.
what a love to their Country did they shew! I shall but give you
o Instances out of *Plutarch*, (See *Plutarch's Politicks*, page 39, 40. in
vo,) the one is of *Cretinas* the *Magnesian* and *Hermias*, betwixt
om there was great Animosity, but in the time of the *Mithridatick*
r, *Cretinas* says, let *Hermias* have the Government and I shall re-
e from the City, for I am afraid that Contention destroy the
monwealth; but if he will not, let him leave the Country and
ernment; and *Hermias* accepts the Condition, and acknowledg-
hat *Cretinas* was the more Warlike, and fit for the Government,
so removed himself and his Family. The other instance is of *Ti-*
us Clazomenius, an excellent man, yet because he did inhance all
Government, he contracted the Envy and Hatred of the People,
hich he was ignorant till one day, as he passed by some Children,
had catched a Bird in a Gin, and one of them bruising the Birds
, crushed its Brains, the rest said to him, we wish thou had so
ed the Head of *Timesias*: the Children not knowing that *Timesias*
hearing them; but he hearing them, began to consider in him-
hence the hatred of the People had arisen, which was now in the
ths of Children, and finding that his Government was unpleasing
em, immediatly he packs up all and resolves to leave the City and

Country. This says *Plutarch* is a saying worthy of a noble Mind, *Amo liberos, sed Patriam magis amo.* I say, if we mind not publick Good, Heathens will rise up against us, and Condemn us. Ye may now ask, how shall we attain to this frame of Spirit, and secondly, what shall we do for the Publick Good. 1st. What shall I do to attain this publick frame of Spirit, that I may be of a temper, to prefer *Jerusalem* to my chief joy? First, I beseech you, Sirs, meditat seriously on the Motives, I layed before before you, at this time, until you get suitable Affections and Resolutions raised in your Hearts, Consideration is a chief Mean to this.

2. Pray much to God for this Frame, he is the Giver of all good Gifts, he giveth liberally and upbraideth not, *Ja.* 1. *v.* 5, 17.

3. Labour for more love to God, and love to your Neighbours, if there were more Catholick Charity, more sincere love to God above all, and more Charity to our Neighbours, it would make us to seek more the Publick Good, than our own.

4. Eye the Example of the Lord Jesus, and his Saints and Servants, *Heb.* 12. 1, 2. Mind these things seriously, and seek of God that he would work them in you.

Next you may ask, What shall we do for the Publick Good? there are some things, that even the meanest, in their most privat Capacity may do for the publick Good; other things more incumbent to the Honourable Members of the High Court of Parliament, that they may do for the publick Good.

1. Some things the meanest in their most privat Capacity may do for the publick Good. The meanest of all may, 1. Pray for the Publick, this is our Duty, *Psal.* 122. 6. *Pray for the peace of Jerusalem, peace be within thy walls and prosperity within thy palaces*, pray for this this is it that all may do, and all ought to do, *Isa.* 62. 6, 7. *ye that make mention of the Lord, and are the Lord's remembrancers, give him no rest, keep no silence, till he make Jerusalem a praise on the earth.* God only that shakes Kingdoms and Churches, and God only can stablish Kingdoms and Churches, and he cannot only Stablish, but make them a Praise again upon the Earth. O seek him that he would settle Church and State again, and seek it importunatly, the

is weighty, and the time dangerous, and give him no reſt, he loves a holy Impudence and Importunity in this, *Luke* 11. 8.

2. I recommend to you, Labour to be at peace with God, or elſe your Prayers will come no ſpeed, *Job* 22. 21. Acquaint thy ſelf with God, and be at peace, and ſo ſhall good come unto thee: O, peace with God quiets all, *tranquillus Dei tranquillat omnia. Job* 34. 29. *If he give quietneſs, who then can make trouble?* O therefore make peace with God, this all of us ſhould endeavour after.

3. I recommend to you for the publick Good, turn away every one of you from that which may obſtruct the publick Good, every one of you adds Fewel to the Fire, to the common Fire. Remember to turn from your Provocations, *your iniquities ſeparat between you and your God, your ſins hides his face from you*, Iſa. 59. 2. *your iniquities turns away good things from you*, Jer. 5. 25. Therefore turn every one of you from the evil of your way, away with Pride and Vanity, away with Unrighteouneſs and Ungodlineſs, away with Filthineſs and Drukenneſs, with Injuſtice and Oppreſſion, and ſo iniquity ſhall not be your ruine.

4. I beſeech theſe in the moſt privat Capacity, Labour what ye can to get theſe things that contribute for the Eſtabliſhing and Settlement of Church and State; and what is that? even Righteouſneſs and Holineſs: *Prov.* 14. 34. *Righteouſneſs exalteth a nation, but ſin is a reproach to any people.* Holineſs, Mercy and Truth, Righteouſneſs and Meekneſs, Love, Charity and Juſtice. *Iſa.* 33. 6. *Wiſdom and ſtrength is the ſtability of thy times*; and theſe are the things that tends to publick Good, and therefore ſeek after them; and *above all theſe things, put on charity which is the bond of perfectneſs*, Col. 3: 14. Follow peace, and love all men, eſpecially theſe of the Houſhold of Faith.

Now theſe things, perſons in the meaneſt Capacity may do. And I would humbly offer in the next place, ſome things to the Honourable Members of the High Court of Parliament, as more eſpecially incumbent to them, in ſuch a Caſe as this. And if any ſhould ask, who are you that ſhould give Advice to ſo high and honourable a Court. I humbly acknowledge my own meanneſs and unfitneſs for this Work, and would gladly have declined it if I could, but what-

ever my meanness be, I am a Servant of a great Master, before whom the greatest on Earth are but as Grashopers; and if I have Warrand from him to speak, I must not forbear, for fear of you, least he con- found me before you, but I hope, I shall deliver nothing, but wha is agreeable to his Word, and with all due Humility.

And 1st. I recommend to you to be at peace among your selves and study to unite in sincere Aims and Endeavours for the publick Good of Church and State. This is the great thin needful in this matter. It is storied of *Themistocles* and *Aristide* the *Athenians*, when sent upon a publick Work, they agreed wel notwithstanding of any privat Animositie that was betwixt them Come says *Aristides*, let us lay aside our Differences, and leave the upon the Borders of the *Athenians*, tho we should be necessitat take them up again, when the Work is done. O lay aside Dif ferences, and remember our Saviour's word, *Matth.* 12. 25. Eve Kingdom divided against it self, shall be brought to Desolation; th is your Adversaries great Strength, therefore take heed of this; think *Protestants*, when Difference grows, should be jealous, le the Church of *Rome* have a Hand in this Matter, for *Divide & Im pera*, is her Maxime. But surely to Unite in Common Good, is th great Duty of all.

The Second thing I recommend to you. O study by your E ample and Authority, to Disgrace and Suppress all Debauchery a Impiety in the Countrie and Armies, remember that Word, 1 *Sa* 2. 30. *Him that honoureth me I will honour, and he that despise me shall be lightly esteemed.* Remember it, it's not enough to pr fess a Zeal against Arbitrarines in the State, or Popery in the Churc if we continue by Debauchery and Impiety to prophane our Ho Religion; this is no less offensive to God than Popery; God expec from us reformation of our Hearts and Lives, that as we profess a mo Holy Religion than others, so we may lead more holy Lives, else w cannot expect God will be with us; but our Sins will provoke God t repent of the Good he thought to have to done, and to return to do evil after he has done us good, *Jer.* 18. 10. & *Josh.* 23. 15. our Sin will b the greater, and the judgment the more heavy, that it is after so wo derfu

derful a Revolution: And no Wisdom or Strength will keep off Wrath, we go on in Sin, *Ezra.* 9. 14. And there is nothing feareth me more than that: Alas we are not reformed and become better, by all that God hath done. *Isa.* 9. 13, 14. Bestir your selves, noble Patriots, studie by your own Example to disgrace the hatefull Sins of Cursing and Swearing, of Filthiness and Drunkenness, of Pride and Oppression, and all Injustice, and endeavour to suppress these and such like Sins, as by a due Execution of Laws made, so by a Supplie where there is any defect of such wholsome Laws. And I wish a due care may be taken to suppress Debaucherie in the Army. It is a common regrate that too many in it, I speak not of all, I know the contrair of some, but too many neither fear God nor regard Man. There need to look to it, that they be men of Skill & Fidelity, & not Impious, how can they be true to Man, who have no fear of God, the Debaucheries of some, and the irregularities of others, doth much prejudice to the common Cause, and both ought to be restrained. Certainly it is a shame for those, who stand up for a holy Religion, to be leading filthy lives, Cursing and Damming on the Streets, Drinking Debauching, *&c.* I beseech you restrain these. Surely at such a time, there is need both People and Souldiers mind that word, *Deut.* 23. 14. *When the host goeth forth against the enemy, then keep thee far from every wicked thing, for the Lord thy God is among you*: and if he see any unclean thing among you, he will leave you to fall before your enemies; this holy care were the way to Victory and Peace. *Psal.* 81. *O that my people had hearkened unto me, and Israel had walked in my ways. I should have soon subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves to him, but for them they should have remained for ever.*

I would humbly offer this as my advice, go forward zealously in settling the Government of the Church of Christ, according to his own appointment. This is a choice mean to promote Piety, and suppress Sin. I recommend to you that word of *Artaxerxes*, *Ezra* 7. *Whatsoever is commanded by the God of Heaven, let it be done diligently for the house of the God of Heaven, for why should wrath come from the God of Heaven upon the Realm of the King and his Sons.* I cannot

not but commend you, and bless the Lord, that with so much U... and Harmony you have gone some footsteps already, go on, and ... Lord be with you, and let none give way to these prejudices, wh... with some endeavour to possess mens minds, against Presbyteriall G... vernment, as an intollerable yoke and rigid, as some Pamphlets ... passing would represent it; for if you give way to such, ye ... cast at the Christian Religion ere long, for it hath been evil sp... of by the Adversaries; and tho there ought to be a due zeal a... Error and Vice, yet I am confident there shall be that due mo... tion, which the Gospel prescribes, used toward all that are Pious ... Orthodox, that shall be satisfying and pleasing to every one ... loveth truth and holiness: Neither I beseech you impute the ... gular practices of some unto the Principles of the whole Party, ... these things we do disown. I am sorry for the sufferings of any, ... any had designed a representation of their suffering, I wish it had ... ed that Gall and Venome against the Civil Government, where... some Pamphlets are filled, and that there had been more Ca... Ingenuity, and Honesty, used in relating matters of Fact, the ... of which perhaps may occasion such a search as may discover, tha... sufferings of some, has been rather the effect of their own scand... sins, than of others hands: And tho I have a great Charity to all ... are Pious and sound in the Principal Doctrines of the Faith, tho ... differ in lesser things; yet I must crave leave freely to profess ... this great Auditory, that ere I did intrude my self, or consent ... obtruded on an unwilling people (as it was in most places ... West) I had rather beg my Fraught to have carried me over to ... rica, to Preach to a willing People: And it is an old Canon ... Church, *Nemo invitus obtrudatur.*

4. As I beseech you to advance Holiness toward God, so ... vour to promove Righteousness toward man, that in all Cou... Judicature, there may be such Judges as are mentioned, *Exod.* ... *Men fearing God, loving truth and hating covetousness*; and *charge* ... as *Deut.* 1, 16, 17. *That such judge righteously between man and ... have no respect of persons in Judgment, for they judge for the Lord* ... provide, as much as in you lyeth, that there be no partiality ...

verting, nor delay of Justice, but that Judgment may run down
a Stream, and Righteousnes like a mighty River.
I humbly beseech you of that Honourable Court, consider
what you may do for the peace and safety of the Countrey; its case
may be better known to many of you, than to me; yet I must crave
leave to represent unto you the case, especially of some Northern parts,
are ravaged and spoiled with some barbarous Highlanders, and
others burdened with free Quarter, for want of the pay of the Army,
the eyes of the poor cry for your pity, and call for your speedy
help. Ye that settled the Government, will ye not uphold it?
study the safety of the Countrey under it? If this ruine fall un-
your hand, it may ruine Posterity, ruine Religion, and prove a
great grief of heart to you, that are wanting of doing your duty,
while it is in the power of your hand to do it, Eccl 9. 10. I presume not
prescribe Methods to you, but humbly plead the Cause of the dis-
tress, and that ye would consider the danger we are in.

6. I recommend to you the care of the Education of Youth, the Vi-
ting and Reforming of Schools and Colledges, and the case of the
children of some Great Ones now abroad, at Popish Schools. It
may be worth your Consideration, what may be done, to recover
reduce them, and to prevent the like in time coming.

And lastly, Study to promove Peace in the Nation, of Unity a-
ng your selves, and Charity among all: Mind these things seriously,
and with these two Qualifications I leave them.

1. What ye do in these things, do it sincerely, from right Prin-
ples, as ye would approve your selves to God; for tho ye do good,
ye do it not in a right manner, you lose your reward of him. *Ez-*
4. 2. I read of some, when the people were going to build the
mple, said, *Come, let us build with you*, and yet designed but to
rr the work; God forbid that there be any such among you.

2. Time is precious, and what ye do, do diligently and without
lay, *Eccl. 9. 10. Do it with all your might*: Remember you must
Accountable ere long to God, for every Opportunity put in your
and. Not only will God reckon with you for these if you do, but
the Good ye might have done, and did it not; And therefore as ye

would

would not have grief in your Heart, for neglect of it, at Death
Judgment, improve Seasons and Opportunities for doing good.
leave one Word with you, *Esth.* 4. 13, 14. It is *Mordecai*'s Word
Esther, *Mordecai* commanded to answer *Esther*, *Think not with*
self, thou shalt escape in the king's house, more than all the Jews; for
thou altogether hold thy Peace at this time, then shall there Enla
ment and Deliverance arise to the Jews from another place, but
and thy fathers house shall be destroyed: and who knoweth, whether
art come to the kingdom for such a time as this. God bless what
been spoken, and to Him be Glory for ever. *Amen.*

FINIS.